

Nº 2

A
S E R M O N

PREACHED at the

VISITATION

HELD AT

BRIDLINGTON,

ON THE

Twenty-third of *April*, 1748.

By *William Pendlebury*, M. A.

Rector of *Burythorp*, and Vicar of *Acklam*,
in the County of *York*.

L O N D O N :

Printed for JOHN WHISTON, at *Boyle's-Head* in *Fleet-Street*. (Price Six-pence.)

M DCC XLVIII.

Ⓢ

MEMORANDUM

NOTATION

ADDITIONAL

ON THE

M. M. W.



J. O. W. C.

NOTATION

To the REVEREND

SAMUEL BAKER, D.D.

Chancellor of the Church of *York*,

A N D

Canon Residentiary,

T H I S

S E R M O N

I S

HUMBLY INSCRIBED,

I N

Grateful Acknowledgment of the many
Favours conferred on,

Your most obliged,

And obedient Servant,

William Pendlebury.

To the Reverend

WILLIAM AYKER, D.D.

of the Church of York

and

Canon of the Cathedral

of

ROBINSON

is

BY INVITATION

and

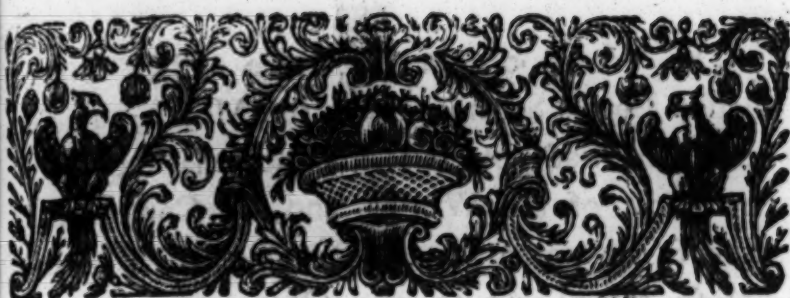
At the request of the

General Assembly

of the

of the

William Forsyth



MATTHEW V. 16.

*Let your Light so shine before Men, that
they may see your good Works, and
glorify your Father which is in Heaven.*

THE little Time that I have had
the Honour to be in this Neigh-
bourhood, and the very short
Warning I had to prepare myself,
might have excused me from appearing here at
this Time, and freed me from a Task to which
I am so very unequal; I mean that of giving
Advice to those who are in all Respects so much
above me; but as I am appointed by my Supe-
riors I could not refuse, however in myself un-
fit. I shall therefore take this Opportunity, my
Reverend Brethren, to offer a few Hints, which,
if they meet with the Approbation of your
better Judgments, may not be altogether useless.

B

THE

The Words of our Text are a Part of our blessed Lord's Sermon upon the Mount; a little before he had told his Disciples that they were the Light of the World; and, in Consequence hereof, he argues for the Reasonableness of exposing this Light to the Observation of the World: *A City that is set on an Hill cannot be hid, neither do Men light a Candle and put it under a Bushel, but on a Candlestick, and it giveth Light to all that are in the House.* He then adds, *Let your Light so shine before Men, that they may see your good Works, and glorify your Father which is in Heaven.*

In treating this Subject we shall

First, Consider the Force and Influence of Example.

Secondly, Endeavour to shew, in what Respects our Light ought to shine before Men.

Thirdly, Inquire what are the proper Ends and Motives of moral and religious Actions. And,

Lastly, Make some Observations suitable to the present Occasion.

But

But, before we proceed, it may not be improper to shew, after what Manner our good Works may be said to give Glory to God. The Glory of God is the Happiness of his Creatures. We are told, *God made all Things for his own Glory.* In what Sense? We are not to imagine, that an infinitely perfect Being stood in Need of any Glory from his Creatures: No; he made the World, produced all Things out of nothing into Being, that he might communicate Happiness to numberless Intelligencies, and make them Partakers of his glorious Perfections. The Honour of the divine Being is most effectually advanced and secured this Way. Now our good Works as they have an undoubted Tendency to promote our own Welfare, they must advance the Glory of God; and indeed our giving Glory to God, as it respects the Temper of our own Minds, is necessarily connected with our Happiness, as the Act of Praise itself is a considerable Part of it; but what our Text seems more especially to allude to, is the Influence that our good Example may have over others, that they seeing our good Works, observing us to respect the divine Commands, careful to please God, and to do good to Men, may be engaged to imitate us, and thus glorify God by the Reformation of their Lives; or may glorify God for that Grace and Goodness which he has given to Men, and

which they shew forth in their Lives. We come now,

1st, To consider the Force and Influence of Example.

Such is the Frame of our Minds, that we are naturally led to pay a Regard to the Examples of others; or whence should it arise, that the greatest Part of Mankind, in all Ages and Nations of the World, should have been so ready to pay a most unaccountable Deference to prevailing Fashions and Opinions? Let but any Thing be once common and popular, however in itself absurd and ridiculous, it is immediately a Prejudice in its Favour, sufficient with most Men to determine the Choice. We naturally assimilate to those we converse with. The same Turn of Mind and Sentiments is generally found with those who are constant Companions and intimate Friends. There is a kind of Fascination or Charm in the Example of others, which it is almost impossible for us to resist; so that to keep good or bad Company is most likely to make a good or a bad Man. Advice and Precepts make only a slight Impression on the Mind, and which lasts but for a short Time, whilst Example is a constant and powerful Call to Imitation. Whilst we see Men go on in the Repetition of Actions, plainly contrary to the calm Dictates of Reason
and

and impartial Inquiry, or even to their own Advice and Counsel to others, we are apt in this Case to draw some favourable Conclusions, that still there is something at the Bottom, either of Pleasure or Profit, which is sufficient to reward them, or we should never see them persist in the same wicked Courses. This operates so suddenly upon us, that we have not Time to call in to our Assistance the Aid of Reason and Reflection, but are won over to the Interests of Vice almost instantaneously. The Force of Example is not only great, but its Influence is vastly extensive; and may very well be compared to a City which is set on an Hill and cannot be hid. A good or a bad Character is very observable; and a wicked Man entices to Vice by his irregular Behaviour, as well as a good Man engages to Virtue by his sober Conduct. And suppose only one Man should be influenced either to Virtue or Vice by the Example of one Person, yet many more may be engaged to imitate him in that Course or Series of Actions which will lead to Happiness or Misery. Thus Men are not aware what surprising Good or Mischief they may do by one good or evil Action. When it is not improbable that Multitudes yet unborn may have Reason to curse the Day when once the Way was lead to Ruin, by some bold and daring Offender; nor may others have less Reason to bless the Man who by
his

his bright and shining Example first engaged many to follow him in a Course of Virtue. Every Act has a Tendency to an Habit; one Action frequently draws after it many more; and when Habits are once fixed, 'tis difficult to root them out. That it requires the greatest Care and Caution never to do any Thing amiss, lest the Temptation to it should again return with double Violence; perhaps so great, that with all our Strength of Resolution, it would be impossible to resist it. But, we come,

2dly. To shew in what Respects our Light ought to shine before Men.

Let your Light so shine before Men, that they may see your good Works, and glorify your Father which is in Heaven.

The Propriety of this Metaphor is abundantly plain and beautiful; nothing is more apt to attract the Eyes and enliven the Countenance than Light, especially that which shines in a dark Place; nothing can more attract the Observation, engage the Attention, or gladden the Hearts of Beholders, than a bright and excellent Character appearing in the Midst of a crooked and perverse Generation. A good Man may very properly be said to be the Light of the World, at least so far as the Influence of his Example, or the

the Benefit of his Advice or pious Instructions can extend. It would be difficult to enumerate all the several Duties to which we are obliged as Men and Christians, and by the constant Discharge of which, we ought to make our Light shine before Men.

In the general we may affirm, it must be by abstaining from all Immorality and Wickedness, and earnestly endeavouring after the Practice of universal Holiness; and by this Means we shall become bright Examples to the World around us, able to attract others to the same virtuous Behaviour. The whole Compass of human Duty may be comprized in what relates to ourselves, to Society, and to God: And here to be a little more particular, our Light ought to shine before Men, in our Sobriety and Temperance.

There are Duties owing to ourselves as well as others, and if we are not more especially careful to perform these in which we are most intimately and nearly concerned, and which are so necessary for our own Happiness and Comfort even in this Life, how should it be expected we should behave as becomes Members of Society, and who ought to study the Happiness and Welfare of their Fellow-men?

The

The Performance of one Duty naturally leads to that of another. As it is observed in Philosophy, there is a certain Connection of the Sciences, a certain Dependence which they have one upon another, that when a Man has engaged in one Branch of Learning, he is naturally led on in his Inquiries to another; and it is very difficult to attain a perfect Knowledge in any one Branch of Learning, without a general Acquaintance at least, with several others. Thus, it is impossible to perform one Duty aright without being engaged in the Practice of the rest, as they all depend upon the same Principles; there is no such Thing as being religious by Halves; all our pretended Regards to God, will avail but little, if we have no Regard to Men; all our Concerns for the Interests of Mankind will signify nothing at all, if a due Regard to our own Happiness and Welfare be wanting. And, indeed, our Concern for the Welfare of Society and our own Good are perfectly coincident; we cannot promote the one, without advancing the other. By doing good to others we gratify the most exalted, the most amiable and lovely Part of our Natures, our benevolent Faculty; we have the pleasing Reflection that some of our Fellow-Men and Fellow-Christians, enjoy some considerable Degree of Happiness, from our successful Endeavours to promote it. And this cannot but above all Things
tend

tend to heighten our own Enjoyments, as it gives us the most solid and lasting Satisfaction. No less when we are endeavouring in a just and regular Way to advance our own Interest, whatever Good we procure to ourselves, it does not ultimately stop here; but we do good likewise to Society, so far at least as we make a Part of that Whole. On the contrary, if we be careless and neglectful of our own Happiness, we must of Necessity become Burdens to Society.

By Sobriety and Temperance, we understand not only abstaining from Gluttony and Drunkenness, but likewise from the Gratification of any Appetite whatever, in an irregular Way, or to an excessive Degree. *Let your Moderation* (says the Apostle) *be known unto all Men*; an Expression, nearly synonymous with the Words of our Text, which implies thus much; — so take Care to mortify every Corruption, and to direct and govern every Appetite and Passion, every Desire and Aversion, that they may never lead you to any Thing contrary to your Duty, by getting the Mastery of your Reason, and hinder you from performing what you are obliged to: And let this Watch over the inferior Part of your Natures be so constantly kept up, that the World around you may have Occasion to observe your Vigilance and Resolution, in suppressing every irregular, vicious Inclination.

C

There

There is not Room at this Time to demonstrate the bad Effects of Excess and Debauchery, what Mischiefs they bring on the Persons themselves ! What Scandal to the Profession of Religion ! What Offence they give in the Eyes of Beholders ! What Harm to an whole Community ! Intemperance has a natural Tendency to bring on Diseases, nourish and feed them ; to impair the Memory, weaken the Understanding, disturb and corrupt the Imagination, and render the Soul sluggish and inactive, unfit for its proper, rational Employment. Whereas the contrary Virtues have contrary Effects, their Influence is always kindly and benign ; 'tis of the Nature of Virtue to be beneficial both to Soul and Body. Self-Government never fails to reward in an ample Manner the Person who exercises it, his Labour is never in vain ; it confirms Health, invigorates the Spirits, strengthens the Faculties, and enlivens the Mind, and fits it to sustain its Load of Business. And as it is with those Appetites which arise from the Body, so it is with those Passions which are peculiar to the Soul itself.

Immoderate Anger, an implacable and revengeful Temper, expose a Man to numberless Inconveniencies, give him perpetual Disturbance, and secretly prey upon his Health, whilst the
contrary

contrary Virtues of a meek and quiet Spirit, of a merciful and forgiving Temper, keep the Soul calm and at Ease, in a proper Situation for inquiring after its Duty, in a proper Disposition for being influenced by its Motives, and rightly prepared for the Practice of it. Thus we see, when the sensual Appetites are well governed, and Reason has its due Ascendency in the Man, it is a great Cause of real Good, and the happy Person, who is thus Master of himself, becomes a shining Pattern to those that are about him. But farther,

Our Light should shine before Men in our Justice and Charity. These two may very naturally be deduced from the same Principle. Indeed to be fair and just in our Dealings between Man and Man, seems to be the Basis and Foundation of all civil Society. Without this obtained in some tolerable Degree there would be no living. The whole World would be involved in one general Confusion. By Justice, in some Sense of the Word, may be understood the whole of our Duty towards Men; for it may imply, and sometimes does, as *Cicero* observes, not only that we should do no Hurt to any, but that likewise, to the utmost of our Power, we should promote the publick Good. But by Justice is usually understood the Performance of that to others which they may claim by a perfect

Right; or, in other Words, which is absolutely necessary for the Being of a Community. But Charity implies the doing of that to which Men have only an imperfect Right; or which, if neglected, would not immediately destroy all the Bonds of Society, but which is so far necessary to be performed, as it conduces to the Peace, Convenience, Order and Harmony of the World, as well as the more comfortable Support and moderate Circumstances of Individuals. And it is to this we are more especially obliged as Christians, and to approve ourselves bright Examples to the World. Charity, in its most extensive Meaning, includes all Kinds of Benevolence and Good-Will to Men. It always implies a merciful Frame and Disposition of Mind; it engages Men to seek the Welfare of others, both with Respect to their Souls and their Bodies; it supposes a relenting and forgiving Temper; that we are ready to forgive the Offences of others against us, as we ourselves expect Forgiveness at the Hands of God. It has a direct Tendency to weaken and subdue all boisterous and irregular Passions, and give us a true Taste and Relish of Happiness. It affords a Pleasure, which will encrease upon Reflection, and be always on the growing Hand. It requires us not only to love those that love us, and do Good to those that do Good to us, (which might be no very difficult Matter) but also those that hate us, despitefully use us, and persecute us.

Charity

Charity thinketh no Evil; is always ready to put the most favourable Constructions upon the Words and Actions of others. There are three Christian Virtues which are more eminent, Faith, Hope, and Charity, but the greatest of these is Charity.

St. Paul says, Tho' I bestow all my Goods to feed the Poor, and tho' I give my Body to be burned, and have not Charity, it profiteth me nothing.

Nay we are told, that all our imagined Love to God will nothing avail if this be wanting. *If any Man loveth not his Brother, whom he hath seen, how should he love God, whom he hath not seen?*

But farther; we ought to shew a good Example, by our Concern for the Interest of Religion, and our Readiness to express it on all Occasions, and by our Delight in the Worship and Service of God. *Thou shalt love the Lord thy God, with all thy Heart, and with all thy Soul, and with all thy Mind.*

We ought at all Times gratefully to express a deep Sense of all the divine Favours; we ought constantly to read and hear his holy Word, constantly pray unto him and praise him. We have a remarkable Instance of this pious Disposition

sition in the Prophet *Daniel*, who, though it was made Death by the King's Decree to ask any Thing either of God or Man, for the Space of three Days, unless of the King himself; yet *Daniel*, nevertheless, from a Sense of his Duty, failed not to retire as usual to his private Apartment, and opening his Windows (according to the Custom of the captive *Jews*) towards the ruined Temple of *Jerusalem*, poured out his Petitions to God. 'Tis thus, by a never-failing Performance of those Duties which we owe unto him, that we should cultivate, as it were, a Correspondence betwixt God and us; raise and perfect our Natures, and exalt our Souls to a nearer Likeness to our heavenly Father; secure an intimate Friendship with him who is the greatest and the best of Beings, who is best able to know us, and who will at last reward us with most compleat Felicity.

3dly, We come now to inquire what are the proper Ends and Motives of moral and religious Actions.

It is the Property of a reasonable Being, as such, never to act without an End, that is a View to obtain something in itself desirable, agreeable to the Nature of that Being, and which it is able to acquiesce and rest in, as the Thing originally proposed, and for the Sake of which
only

only the Means conducive to it were valuable. It is the distinguishing Excellency and Privilege of Mankind, above Creatures of an inferior Rank and Order in the Universe, that they have Reason, an active Power of the Mind, by which they can discover what is most suitable to their Natures, and what is the most proper End they ought to propose to themselves, and to which all their Actions are to be directed.

But I have not Time to enlarge here, shall therefore only observe in the General, that the Honour and Glory of God, the Beauty and intrinsic Excellency of Virtue, the Love of Mankind and a Regard to our own true Interest, are all of them proper Ends and Motives of moral and religious Actions. And to make an Action most compleatly virtuous it ought to proceed from one at least, if not all of these Principles conjointly; only with this Exception, that an Action altogether selfish and interested, and which does not proceed from any of the afore-mentioned Principles, is by no Means virtuous; but an Action which is designed to promote the Honour of God or the Good of Men, should there be no Interest in the Case, would not cease to be virtuous, laudable, and an Object of Reward. But,

Atbly,

4thly, We shall make some Observations suitable to the present Occasion.

And here, my Reverend Brethren, I humbly beg Leave to address myself, first of all, to you; not that I believe there is any Reason to blame your Conduct, or put you in Mind as negligent of your Duty; but I cannot help observing, from the Subject of my Discourse, that if our Lord and Saviour calls upon his Apostles, in a particular Manner, without excluding the rest of his Followers, from this great Duty, to let their Light shine before Men, how much is it incumbent on you, who are the Followers and Successors of the Apostles in the great and important Work of instructing and reforming Mankind; I say, how much does it become you to *let your Light so shine before Men, that they may see your good Works, and glorify your Father which is in Heaven?* You (my Reverend Brethren) *are the Light of the World; a City that is set on an Hill cannot be hid.* Your liberal Education, and Leisure from mean and servile Employments, raise you greatly above the ordinary Level of Mankind; and the Station you hold in the Church, as the Ministers and Dispensers of God's holy Word and Ordinances, sets you in the most conspicuous Point of Light; 'tis therefore highly incumbent on you, in every Instance of Life, to act up to the Dignity of that high

high Character which you sustain. *Where much is given, Men will ask the more.* We ought, as much as possible, lay ourselves out, to promote the great End of our Institution, to make Men wiser and better; 'tis a Charge of great Importance, we ought then not to slight it, but seriously endeavour to fulfil it. We should be constant and diligent in the Discharge of every Branch of our Duty, both in the Church and out of it; nor should we altogether neglect private Admonitions any more than publick Preaching; as the Apostle says, *Exhort one another daily, while it is called to Day, lest any of you be hardened through the Deceitfulness of Sin.* As our great Lord and Master went about doing good, so ought we, considering of what Moment it is to save a Soul, or how terrible to lose one, through our Neglect!

We should be careful not only to abstain from all notorious Irregularities and gross Vices, but even be content to deny ourselves of some innocent and lawful Pleasures, where 'tis plain a good End will be answered by it. As *St. Paul* says, *all Things are lawful for me, but all Things are not expedient.* In this Case, as it is impossible to lay down Rules, every Man's own Prudence must determine. 'Tis our Business to make Use of the Weakness of Men, for their Good; not to impose on their Understandings,

D

but

but to find the best Way to their Hearts, and how to effect the most lasting Reformation in their Manners. We must use all the most proper Methods to overcome their Ignorance, calm their Passions, and remove their Prejudices; and take Care not to do any Thing that may provoke them against us, and thereby hinder our Usefulness to them. And I am firmly persuaded, whoever puts a Force upon himself, and denies himself a Privilege he might lawfully claim for the Good of Souls under his Care, will find himself amply repaid by a more real and lasting Pleasure.

I would farther beg Leave to observe, that Charity, I mean that Part of it which relates to relieving the Neceffitous, is a Thing highly becoming our Character and Office.

Perhaps the Circumstances of some Clergymen, (I am afraid too many) are not so easy as to be able to put in Practise this Virtue, without manifest Prejudice to themselves and Families; in this Case, 'tis not to be expected; tho' it is greatly to be wished, for their own Sakes and the common Interest and Concern of Religion, that there were no Room for this Plea. But when we are able, the great and good Effects of it are plain. For certainly there is no Virtue so much attracts the Observation, and gains the Attention
of

of Mankind, as this; nothing like this will conciliate their best Affections to us; and when they see us so concerned for their Bodies, and what so sensibly and immediately affects their Happiness, they will be the more ready to believe us in Earnest in what relates to their Soul's Good.

But further, as different Cases require different Remedies, there are certain Times and Seasons when every Thing dear and important, relating to our Country and Religion is brought to a Crisis, in these Circumstances a double Care is to be used; and like good Shepherds, it becomes us to be more than ordinarily watchful over our Flocks.

At a Time when we are engaged in a destructive tho' necessary War; at a Time when Popery and arbitrary Power have lately made a most daring Attack upon our Religion and Liberties, and God knows whether we are yet free from all Apprehensions of the same Kind; I say at such a Time as this, 'tis highly incumbent on us to exert ourselves to the utmost; at once to make our People sensible of the Mischiefs of Popery, and instil into them the Principles of Loyalty to his Majesty and his royal House, as the best Guard against it. When we are openly attacked on the one Side, and secretly undermined on the other; whilst Infidelity and a mad Enthusiasm seem to strive which shall be the first

to destroy true Religion and Virtue, and Popery always consistent with itself, and steady in the prosecuting of its own Interests, however founded upon the basest and most wicked Principles, shews its wondrous Art in nothing more than increasing our Dissentions; *Divide & impera*, is their constant Maxim: And, as we are told, *Satan himself is transformed into an Angel of Light*, can sometimes put on the Mask of Liberty; when under that Cover, they are likely to promote Licentiousness, to such a Degree, as must end in the final Destruction of all true Liberty. Sometimes we find their Emissaries engaged amidst all the Ravings of Enthusiasm; at others, prompting the calm Deist to wound Christianity through the Sides of the Church of *England*. In these perplexing Circumstances, my Reverend Brethren, what are we to do? To sit still, continue idle and inactive, whilst the Enemy is so busy? No, let us be active and resolute in the Discharge of our Duty, in warning the People of their Danger, and teaching them to avoid the Snares laid for them, and leave the Event to God; who, as our Intentions are right, even tho' they should want their wished-for Success, will certainly reward us.——Then let us shew ourselves Men, by acting vigorously for the Cause of our God and our Religion; and as we have the Honour to be Ministers of the Church of *England*, which is confessed by all to be the chief Support of the Protestant Interest and the grand Bulwark
of

of the Reformation ; let us not be slack in the Support of that most excellent Cause, we are intrusted to defend ; then let us contend earnestly for the Faith, let us zealously maintain the Doctrine and Discipline of our Church against all Opposers, but let our Zeal be tempered with Moderation ; and let us endeavour with Meekness to persuade those that are gone astray, and that oppose themselves to the Truth. And to sum up all, St. Paul's Advice to *Timothy*, is highly worthy of our Notice : *Let no Man despise thy Youth, but be thou an Example of the Believers, in Word, in Conversation, in Charity, in Spirit, in Faith, in Purity.*

But before I conclude, I would address myself to the People ; — and if it is incumbent on the Clergy to be so careful in their Conduct, something is likewise due on your Parts. If we must be diligent in teaching and exhorting, you ought to hear with Meekness and Candour ; if we should be Examples of Sobriety and Regularity, you ought also to lead sober Lives, in all Godliness and Honesty. If we must be Examples of Charity, and great Things are often expected, even when our Incomes are small, how much more ought ye, of your Abundance, contribute generously to the Support of your indigent Brethren ? How ready should you always be to supply the Wants of such Clergymen especially, whose Circumstances are really indigent, and who
by

by their Profession are cut off from those Ways of getting Money that others enjoy? But especially ye should be careful not to withhold their just Dues and lawful Rights; for, *if we impart unto you our spiritual Things, is it much that we partake of your carnal Things?*

On this Occasion I would humbly put you in Mind of that Regard, Esteem and Respect which are due to our sacred Order. Have you any Complaints against us? Consider whether there is not something wanting on your Part; as we are Men we are liable to the Imperfections of Humanity, and therefore no more should be expected of us, than as of those who are yet in the Body. I know the Enemies of Christianity and the Protestant Religion join Issue in this,—to contrive how to create Misunderstandings between the Clergy and Laity, and to make the former odious to the latter. And whenever I hear any Man attempt to vilify the Order in general, (which God knows is too frequent) I think it no Breach of Charity to believe him a Papist in Disguise, or an Infidel; and these two are nearer related, than is commonly thought.

Believe me, your Interests and ours, are the very same; and whenever that mutual Confidence which ought to be between us ceases, it will be worse for both; and if one suffer, the other must feel. But we hope better Things of you. And
on

on our Parts, I dare venture to assert, that we claim no tyrannical Authority, like those of the *Romish* Communion over the Consciences, Persons and Estates of the People. If some have formerly magnified their Power, and insisted on their Rights, in an improper Manner, there can be no Reason why the whole Body should be blamed for the Indiscretion of a few. If some have, perhaps, in too high a Strain called themselves God's Ambassadors on Earth, you ought however to remember that we are *Ambassadors for God, beseeching Sinners in Christ's Stead to be reconciled unto God*. But if you be wanting in your Duty to us, 'tis no Wonder we should slacken in the Performance of what we owe to you. The Foreign Protestants are remarkable, that whilst they disclaim the Errors of the *Romish* Communion, pay a Degree of Respect to their Clergy, perhaps superior to what the Papists themselves do, to those whom they have made the Lords of their Consciences, and acknowledge as the Disposers of Heaven itself; and the many good Effects which arise from hence, are visible to every one. I speak this of my own Knowledge and Observation. And certainly if the Clergy be revered as they ought, their Doctrine will be much more regarded, and their Examples will be of far greater Importance.

I earnestly therefore intreat you not to be wanting in the Respect due to those who are set over you,

you, and have the Care of your Souls, I intreat you, not for our Sakes, but for the Honour of our common Lord, for the Honour of our common Christianity, and the Religion, which, as Protestants, we profess; we have all Enemies enough, we should not then be jealous of each other. This Conduct will have a great Advantage with Regard to those that are without, at least it takes away all Occasion from the Adversary, to speak reproachfully. Once more I intreat you, not for our Sakes, but your own, your best Interests, both in this, and a future World.

Then let us, both Ministers and People, take Care to live as becomes Christians, in all holy Conversation and Godliness, not forgetting the Advice given us in the Text, and that they are the Words of our blessed Lord himself: *That our Light may so shine before Men, that they may see our good Works, and thereby glorify our Father which is in Heaven.* That our bright and shining Example of Virtue and Goodness, may so attract the Eyes of all Beholders, and engage their Hearts, that they may be converted to the same happy Course, and we and they may together give Glory to God, and in celebrating the Praises of that all-perfect Being, enjoy a compleat and everlasting Felicity in the World to come. *This may God of his infinite Mercy, &c.*



great
of
om-
, as
nies
each
van-
least
, to
you,
Inte-

take
Con-
dvice
e the
at our
ee our
bich is
exam-
At the
learts,
happy
r give
ifes of
d ever-
his may